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and pounded in a wooden mortar with a wooden pestle to make corn meal (awashi apopo). This meal may be mixed with cane juice and baked into a cake on the pan or it may be boiled and eaten hot like porridge.

Limes (idiyoma) are grown in the fields. The seeds are scattered on the ground and seedlings replanted. Lime juice is mixed with water to make a sort of limeade. Bina plants (see section on Religion) are also grown in the fields.

The papaiya (*Carica papaya*) is grown in fields and also in house clearings. The fruit is eaten raw when ripe. In the green state the rind is boiled and considered a good regulator for stomachic troubles. The leaves are sometimes dried and rolled into cigarettes, alone or with tobacco leaves. Tobacco plants are grown from seedlings in the agricultural fields. (See section on Stimulants.)

In addition to the foregoing food products, the kraua grass plant is grown in the fields. The leaves of this plant resemble those of the pineapple and, as stated heretofore, are shredded so that the fibre may be used in making cord and string. It is planted from suckers in the same way as the pineapple.

Under the head of agriculture must be considered three other species of plants which are grown, not in the agricultural fields proper, but in the clearing which surrounds the house. The pepper (pawmi)[1] is an important part of the Carib menu and together with cassarip furnishes the only condiment, with the exception of occasional trade salt, which is used by the natives. Five varieties of pepper are cultivated: poroporo, big, round, red, very hot; kawnamu, small, green; sidimya, very small and red; yanakatu, long, thin, and green; arapo, long, green (creole, lady finger). They are planted from seeds in holes made with a stick. They are cooked with meat and vegetables in the pepper pot, and are also eaten raw as garnishing in sandwiches of meat or fish and cassava bread. As a remedy for headache a feather is rubbed in the pulp of a pepper and drawn across the eyes. Pepper juice is dropped in the eyes for headaches. Aremi emu (magicians) drink a mixture of pepper juice and water to induce the psychic state necessary for communication with the supernatural powers.

The calabash bushes are a familiar shrub in all house clearings (kwa'i, calabash; kwa'yepwi, calabash bush). Four types of

[1] *Capsicum sp.*

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249 because of the fact that worms are supposed to lay their eggs only
825 during the full moon. At intervals the soil around the roots is soaked with haiari juice (a fish poison), which is believed to kill the worms. When they have reached a proper size the leaves are
276 picked one by one. If the crop is plentiful, they are hung from the crossbeams of the house, over the fireplace, where they will be gradually dried and smoked. After being thus cured for a few weeks or months they may be twisted into coils, or "plugs," somewhat like "navy twist." Other growers simply make the leaves into small rectangular bales tied together with cord. If the crop is poor or the supply of smoking tobacco small, the leaves may be used green. In such a case, which is not infrequent owing to the improvident ways of the husbandmen, a green leaf is held in the hands over a bed of coals until it has been partially dried out and toasted a spotty brown color. It is then wrapped into a cigarette directly. In all cases the action of wood smoke is believed to have a mellowing effect on the tobacco.

Tobacco is used only for smoking purposes in the course of everyday life. (Tobacco juice is imbibed by medicine men and others on certain religious occasions, and it may be dropped in the eyes for medicinal purposes.) Tobacco is smoked exclusively
[824] in cigarettes by the natives. The inside bark of the kakareli tree (*Lecythis* sp.) is used as wrapper. Every man has a supply of this bark about his house, cut into long strips about one and one half inches broad. The outer bark of the tree is removed, and the inner bark taken off in these strips. One end of the strip is beaten with a stick or cutlass in order to separate the several layers of paper-thin tissue of which it is composed. A strip of tissue thus separated can be peeled off when it is to be used, and smoothed by laying it on a flat surface and scraping it with the edge of the cutlass. The tobacco is rolled into a thin, pencil-like cylinder between the palms, and then rolled into a strip of kakareli bark ten to twelve inches long. The tube of bark is tied together at each end and in the middle by thin threads of kakareli bark, which are stripped off the edge of the wrapper. A cigarette a foot or somewhat less in length is thus made, which has a not unpleasant taste. The bark apparently mitigates the strength and bite of the tobacco.

Pipes, cigars, chewing and other methods of employing tobacco are not used by the natives.

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There is, however, a limit of personal ornamentation beyond which an individual's movements in dancing and drinking activities are hindered at the expense of sociability. I have never seen a Carib "loaded down" with ornaments, although it would be comparatively simple to accumulate enough teeth, seeds, beads, in a lifetime to cover the body completely from head to foot. Cotton dresses are greatly prized by the women, but two or three such garments are considered quite sufficient. I have known many women who have urged their husbands to work enough to buy cloth for one or two dresses, but who have lost interest after sufficient cloth had been acquired. Men also desire singlets, trousers, and felt hats, but a Carib who has one of each of these in good condition cannot readily be interested in the acquisition of additional outfits.

Tobacco of European manufacture is perhaps the greatest luxury in the region, but I have never observed a tendency to hoard it on the part of those lucky enough to obtain some of this product. Thinking to stem the ceaseless requests for tobacco, I tried the experiment of presenting certain individuals with whole cans of Capstan, only to find that they had wasted it or given it away and were soon begging for more.

The only circumstance in which property factors enter directly into the social situation is that in which a man by reason of laziness becomes a continual borrower from his neighbors. (See section on Crime and Punishment.) If such a man does not reform, he will be eliminated from the social life of the settlement and eventually be forced to take up his residence elsewhere.

Economic activity among the Caribs, then, is based on need. Each family is responsible for itself, and although co-operation in labor and lending of goods is common, the principle of individuality in property remains intact. Accumulation of wealth is of little social importance because one does not need accumulated wealth to fortify or improve one's social position. The reasons for the absence of such need are to be found in the interaction of the culture and the environment.

Let us now turn to the economic activities of the inhabitants of Sawari. In the first place, two different arrangements are in force in regard to agricultural plots. These two types of arrangement are illustrated respectively by the partnership and individual fields.